



CURE FOR SINS



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گناہوں کا علاج

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami Ḥaḍrat ‘Allāmaḥ Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī رَحْمَةُ اللهِ عَلَيْهِ in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please inform the translation Majlis on the following address and gain Ṣawāb.

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Transliteration Chart

| | | | | | |
|---|-------|---|-------|-----------|-------------|
| ء | A/a | ڑ | Ř/ř | ل | L/l |
| ا | A/a | ز | Z/z | م | M/m |
| ب | B/b | ژ | X/x | ن | N/n |
| پ | P/p | س | S/s | | V/v, W/w |
| ت | T/t | ش | Sh/sh | و | |
| ٹ | Ṭ/ṭ | ص | Ṣ/ṣ | ه / و / ة | Ĥ/ĥ |
| ث | Ṣ/ṣ | ض | Ḍ/ḍ | ی | Y/y |
| ج | J/j | ط | Ṭ/ṭ | ے | Y/y |
| چ | Ch | ظ | Z/z | ـ | A/a |
| ح | H/h | ع | ‘ | ُ | U/u |
| خ | Kh/kh | غ | Gh/gh | ـ | I/i |
| د | D/d | ف | F/f | و مدّه | Ū/ū |
| ڈ | Ḍ/ḍ | ق | Q/q | ی مدّه | Ī/ī |
| ذ | Ẓ/ẓ | ک | K/k | ا مدّه | Ā/ā |

Du'ā for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**, you will remember whatever you study.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Yā Allah عَزَّ وَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the one who is the most honourable and glorious!

(Al-Mustaṭraf, VI, P40, Dar-ul-Fikr, Beirut)

Note: Recite Durūd Sharīf once before and after the Du'ā.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

CURE FOR SINS

Although Satan will try his best to prevent you from reading this booklet making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will feel a Madanī revolution in yourself.

Signs of Happiness

Sayyidunā Saḥl bin Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that one day the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came out (of his blessed home) Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ stepped forward and said: “Yā Rasūl-Allāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my father and mother be sacrificed for you. Signs of happiness are apparent on your blessed face today.” He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Indeed! Jibrāil عَلَيْهِ السَّلَام just came to me and said: ‘Ya Muḥammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whosoever recites Durūd once upon you, Allāh عَزَّوَجَلَّ will write ten good deeds for him, forgive his ten sins and raise his ten ranks’.” (*Al-Qaul-ul-Badī' P107, Dār-ul-Kutub-ul- 'Ilmiyyah Beirut*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

A Blessed Deal

Dear Islamic Brothers! The mercy of Allāh عَزَّوَجَلَّ is enormous; whosoever recites Durūd on the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

once, Allāh ﷺ writes the Šawāb of ten virtues in his ‘Book of Deeds’, removes his ten sins and elevates his ten ranks. Unfortunately, these days, people waste lot of their time in useless talking! Would that we make it our habit to recite Durūd instead of talking uselessly!

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Commit Sins but....

Once a man came to Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ and said: “I commit many sins, please tell me a cure for sins.” Therefore, telling him the first cure for sins, Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ said: “When you have a firm intention to commit sin, give up eating the sustenance of Allāh ﷺ.” Amazed by listening to it, the man said: “What kind of advice you are giving to me! How is it possible! Only Allāh ﷺ is the provider of sustenance? How will I manage to eat anything?” Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ answered: “See! How bad it is to disobey the One whose sustenance you are eating!” Giving the second advice, Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ said: “When you have made the intention of committing sins, get out of Allāh’s land!” “How is this possible?, exclaimed the man. “North, south, east, west, right, left, up, down—wherever I go, I will find the land of Allāh ﷺ. It is impossible to get out of His kingdom.”

Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ said: “See! How bad it is to disobey the One on whose land you are living!” Then, giving the third advice, Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ said: “When you have made a firm intention to commit sin, hide

yourself at such a place where Allāh عَزَّوَجَلَّ may not see you and then commit sin over there.” The man said astonishingly: “How is it possible for anyone to hide himself from Allāh عَزَّوَجَلَّ? He عَزَّوَجَلَّ is aware of even the state of our hearts!” Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ replied: “See! How bad it is for you to disobey Allāh عَزَّوَجَلَّ despite believing Him being Samī’ (the One who is All-Hearing) and Baṣīr (the One who is All-seeing); you are saying for sure that He عَزَّوَجَلَّ is seeing you all the time; even then, you are always committing sins!” Then, giving the fourth advice, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ said: “When the angel of death, Sayyidunā ‘Izrāīl عَلَيْهِ السَّلَامُ comes to seize your soul, tell him to give you some grace so that you may repent.” The man said, “I don’t possess such authority; nobody will listen to me? The time of death is already fixed and I will not get even a second’s grace.” Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ said: “If you know you are powerless and cannot get grace to repent, why don’t you value the time you have right now and repent before the arrival of Sayyidunā ‘Izrāīl عَلَيْهِ السَّلَامُ?” Then, giving the fifth advice, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ said: “After your death, when Munkar and Nakīr enter your grave, turn them out of your grave.” The man replied, “What are you saying? How can I turn them out? What strength do I have?” He عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ said: “If you cannot turn the angels out, why don’t you prepare to answer their questions?” Then, giving the sixth advice, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ said: “If you are ordered to go to Hell on the Day of Judgement, refuse to go.” The man said, “I will be dragged and thrown into Hell!”

Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ said: “If your state is such that you cannot give up eating Allāh’s sustenance, you cannot get out of His land either, you cannot hide yourself from Him, you cannot get any grace to repent, you cannot turn Munkar and Nakīr out of your grave too and you cannot save yourself from the punishment of Hell, then you should give up sins so that you can protect yourself from all these troubles.”

The six cures for sins in the form of advices given by Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ had such an inspiring effect on the man that he wept bitterly, repented sincerely of all of his sins and kept to his repentance till his death. (*Taḏkirah-tul-Auliya, P100, Intishārāt-e-Ganjīnāh Tehran*)

Do not Eat Allāh’s Sustenance

Dear Islamic Brothers! Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ described the cure for sins in such an effective manner that the man repented sincerely of all of his sins. The first cure for sins suggested by Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ was that he asked the man not to eat Allāh’s sustenance in case of committing sins and the man responded that it was not possible for him as only Allāh عَزَّوَجَلَّ is the provider of everything. Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ replied: “How bad it is to disobey the One whose sustenance you are eating!” Let us take an example for further clarification of this point. If we give something to someone, though Allāh عَزَّوَجَلَّ is the real provider of that thing, we try to get back from him a lot more than what gave to him. For example: If an employee comes late, the employer

tells him off saying “Why are you so late? You are getting a salary of £300; it is 10 a.m, you should have been here by 8.30 a.m! If you get late any more, your salary will be deducted.” Sometimes, the employee is abused and if he is weak, he is even slapped. He is made to work till late hours even on holidays. In short, if someone employs anyone and pays him salary, he makes his employee work for every penny. So how disloyal it is that a person eats Allāh’s sustenance but does not carry out His commandments. Allāh ﷻ has commanded to offer five daily Ṣalāh and fast in the month of Ramaḍān, but people are lazy in fulfilling this duty. Allāh ﷻ has given wealth and ordered to pay only its 2.5% as Zakāh, under certain conditions, but proper and complete Zakāh is not paid. Allāh ﷻ has granted fertile farms and fruit-laden orchards and ordered to pay ‘*Ushr*, but it is not paid. He ﷻ has ordered to stay away from certain acts but a large number of people seem indulged in His disobedience. How shameful it is to keep disobeying Allāh ﷻ despite eating His sustenance!

Leave the Land of Allāh ﷻ

Dear Islamic Brothers! The second cure for sins that Sayyidunā Ibrāhīm bin Adḥam رَحْمَةُ اللَّهِ عَلَيْهِ suggested is that if someone wants to commit sin, he should get out of Allāh’s land. Obviously, this is impossible! If we are a guest in someone’s house, we will try to avoid any such act that might cause damage. If we cause any loss, our conscience will prick us. Now, ponder that we live in

the kingdom of Allāh عَزَّوَجَلَّ but still we disobey Him! How strange and inconsiderate this sort of attitude is!

Hide from Allāh عَزَّوَجَلَّ

Dear Islamic Brothers! The third cure for sins that Sayyidunā Ibrāhīm bin Adhām رَحِمَهُ اللهُ عَلَيْهِ suggested is that, before committing sins, one should hide himself at such a place where Allāh عَزَّوَجَلَّ may not see him! It is as clear as a bright day that there is no such place that is hidden from Allāh عَزَّوَجَلَّ even for a moment. Would that, at the time of committing sins, we realize that Allāh عَزَّوَجَلَّ is seeing us!

Allāh عَزَّوَجَلَّ is Seeing!

In Baghdad, a wicked man caught a woman and drew his knife at her. People watched the whole scene from sideline but nobody dared to get the woman released from the grip of the wicked man. Meanwhile, a saint رَحِمَهُ اللهُ عَلَيْهِ came there; he whispered something into the ear of that man and left. The man shivered fearfully and fell unconscious. The knife dropped from his hand and the woman ran away. When the man recovered consciousness, he asked: “Who was that saint?” Someone told him: “He was a renowned saint of the time, Sayyidunā Bishr Ḥāfi رَحِمَهُ اللهُ عَلَيْهِ.” The man said that the saint رَحِمَهُ اللهُ عَلَيْهِ said to him ‘Allāh عَزَّوَجَلَّ is seeing this act of yours.’ On hearing this, the man went onto say, I trembled with the fear of Allāh عَزَّوَجَلَّ and, overwhelmed by the feeling of guilt that I am committing this shameless act despite the fact that Allāh عَزَّوَجَلَّ is seeing me, I became unconscious.”

Having said this, the man started crying bitterly. Frightened by this event, he got fever and passed away within a week. (*Rawḍ-ur-Riyāḥīn*, P171, *Muṭba'ḥ -tul-Maīmanīḥ* Egypt)

Who can Answer on the Day of Judgement?

Dear Islamic Brothers! Really, while committing sins, if someone imagines that his Creator is seeing him, he may be able to refrain from sin. When lying, one should not be heedless of the fact that though he is deceiving the other person by lying and the other is also regarding him a truthful person, Allāḥ عَزَّوَجَلَّ is seeing all this. Similarly, at the time of abusing someone, the abuser should remember that Allāḥ عَزَّوَجَلَّ who is Samī' and Baṣīr is seeing and hearing him. Likewise, while misusing eyes, one should imagine that though the one whom he is seeing unlawfully is unaware, Allāḥ عَزَّوَجَلَّ is not only seeing him but is also aware of his intention. Some people lustfully see Amrad (an attractive young boy) filling their eyes with Ḥarām; the Amrad and others may not be able to notice it, rather, they consider the one misusing his eyes a pious person but such a person should never forget that the Creator of the universe knows even the state of hearts. Those who see Amrad unlawfully, make their body touch with that of the Amrad, derive pleasure from his smile, talk to him lustfully, sit with him on motorcycle, all should refrain from these acts; would that all these people realize that how shameless it is to commit these acts despite knowing that Allāḥ عَزَّوَجَلَّ is seeing them! If they are held answerable for these misdeeds on the Day of Judgement, what

answer such people would give! How they would be able to save themselves from the wrath of Allāh عَزَّوَجَلَّ!

Psychological Effect

Dear Islamic Brothers! Sometimes, a person avoids committing evil deeds due to the fear of others. For example, if someone's parents or teachers are present, he would not abuse anyone due to the fear of his parents or teachers, but extremely regretfully, he does not fear Allāh عَزَّوَجَلَّ. Moreover, if a dignitary is present, people fear him so much that they do not even raise their voice in his presence; they talk to him humbly and meekly. Would that we have persistent fear of Allāh عَزَّوَجَلَّ in our heart! As we dislike committing sins in the presence of people, we should have the mindset that Allāh عَزَّوَجَلَّ is seeing us. If the thought that Allāh عَزَّوَجَلَّ is seeing us is deeply rooted in our heart and mind, we would succeed in getting rid of sins.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ask for Grace for Repentance

Describing the fourth cure for sins, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمِ said: "O sinner! When the angel of death comes to take your soul, ask him to wait and give you some grace so that you may repent." It is obvious that he will not give grace, so why not repent right now? Why are you always committing sins! For the sake of Allāh عَزَّوَجَلَّ! Get rid of Satan, otherwise he will lead you to destruction.

It is stated in the Qurān, (Pārah 28, Sūrah Ḥashr, verse 16),

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ۝

Translation from Kanz-ul-Īmān

Like Satan when he said to man to disbelieve and then when he disbelieved, (Satan) said, “I am quit of you, I fear Allāh عَزَّوَجَلَّ the Creator of all the worlds.”

Meaning of Repentance

Dear Islamic Brothers! Satan is very cunning! He makes man commit Kufr (blasphemy) and then turns his back. Since Satan will not be blessed with repentance, he does not want anybody else to repent thereby becoming free from his evil trap. Therefore, repent immediately! Listen to the meaning of repentance; nowadays a strange manner of repentance is observed. Some people are seen saying, “I repent, I repent” softly slapping their cheeks smilingly or laughingly, assuming that they have repented. It is not true repentance. A Ḥadiṣ says: “النَّدَمُ تَوْبَةٌ” (Remorse is repentance).

(Sunan Ibn-e- Mājah, Ḥadiṣ 4252, V4 P492, Dār-ul-Ma’rifah Beirut)

Method of Repentance

Dear Islamic Brothers! In case of committing a sin, one should have resentment against sin in his heart, feel remorse and tremble

with fear. He should also have a firm intention never to commit the sin again. In the state of remorse and resentment against sin in heart, and with a firm intention of avoiding it in the future, he should beseech in the court of Allāh عَزَّوَجَلَّ: ‘Yā Allāh عَزَّوَجَلَّ! I repent of the sin of misusing my eyes, for example, that I have committed and I promise never to commit this sin again.’

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

Three Pillars of Repentance

Ḥaḍrat ‘Allāmah Sayyid Muḥammad Na’īm-ud-Dīn Murādābādī رَحْمَةُ اللّٰهِ عَلَيْهِ says, “There are three pillars of repentance:

1. Admitting the sin
2. Feeling of shame
3. Determination to abandon the sin. If the sin is compensable, it is must to compensate for it. For example, it is necessary for the completion of repentance of the abandoner of Ṣalāh to offer the missed Ṣalāh as Qaḍā.” (*Khazāin-ul-‘Irfān* , P12 Bombay)

Name on the Door of Hell

Dear Islamic Brothers! Those who do not offer Ṣalāh should pay careful attention. Missed Ṣalāh is not forgiven by mere repentance. It is indispensable to offer missed Ṣalāh as Qaḍā and repentance will be made for delay. Some people miss their Fajr Ṣalāh regularly and it seems, (Allāh عَزَّوَجَلَّ forbid), as if they

do not consider it objectionable either. They do not feel remorse at all. If someone tries to persuade such a person to offer Fajr Ṣalāh with Jamā'at, he responds with a smile on his face: "I am unable to wake up." On the other hand, if the same person has to fly to a foreign country for business and the time of his flight is 5 a.m., he would probably get to the airport by 2 a.m. Similarly, if he has to go for a picnic by train, he would probably reach the station an hour earlier. How crucial time has come! If someone is asked to offer Ṣalāh, he ignores it saying 'I am unable to wake up' but when it comes to going somewhere for a worldly interest, he wakes up without any difficulty or does not even go to sleep. Alas! How people try to skip worship and look for different baseless excuses these days.

An Incident

A pious person رَحْمَةُ اللَّهِ عَلَيْهِ narrates: "One day, I saw Satan who said to me, "There was a time when I would teach people and now people teach me." (Talbīs-e-Iblīs, P39, Dar-ul- Kūtāb- ul- 'Arabī Beirut)

Millions of regret! If the time of the Jamā'at of Fajr Ṣalāh is 5.15 a.m., people are not prepared to wake up at 5.00 a.m. and reach the Masjid in time. Even those who offer other four Ṣalāh regularly are seen lazy in offering Fajr Ṣalāh. A Ḥadīṣ says: 'Whoever abandons Ṣalāh deliberately, his name will be written on the door of Hell through which he will enter.' (Hilya-tul-Auliya, Ḥadīṣ 10590, V8, P299, Dār-ul-Kutub-ul- 'Ilmiyyah Beirut)

Anyway, Allāh عَزَّوَجَلَّ forbid, if someone has ever missed any Ṣalāh, he should offer it as Qaḍā and repent sincerely for the delay.

Repenting for the Delay

Dear Islamic Brothers! Try to comprehend the matter of Qaḍā Ṣalāh with the help of the following example: Suppose you borrowed money from ‘Zaīd’ and promised him to return it by the next evening, but you delayed payment for two days. Obviously, ‘Zaīd’ will be annoyed with you as you did not keep your promise and distressed him either. (Regretfully these days many debtors usually delay payment).

Now, you are supposed to pay debt immediately and apologize to ‘Zaīd’ as well for the delay in payment. You should also try to please him in some way.

Pay Debt even by Selling Possessions

Dear Islamic Brothers! If you have borrowed some money from someone and now you do not have cash to pay the debt, but you have household items and furniture etc., you will have to pay your debt even by selling your household things. If you neither pay debt nor obtain grace from the lender, your each and every moment will pass in sins.

Harm of Delaying the Payment of Debt

Ḥujja-tul-Islām Sayyidunā Imām Muḥammad Ghazālī رحمه الله عليه states: “Despite being in a position to pay the debt, if a debtor delays the payment even for an hour without the permission of the creditor, he will be sinner and oppressor. Even if he is in the state of fasting, Ṣalāh or sleeping, sins will be continuously written in his Book of Deeds. He will remain distant from the

mercy of Allāh عَزَّوَجَلَّ. The ability of paying debt is not subject to the availability of cash. Instead, if the debtor can pay the debt by selling anything that he owns, but does not do so, he will still be a sinner. If he pays the debt by palming off the thing that the creditor does not like, he will still remain sinner. The debtor will not be able to get rid of this sin unless he satisfies the creditor because it is a grave sin but people consider it trivial.” (*Kīmīyā-e-Sa’adat*, VI, P336, *Intishārāt-e-Ganjīnāh Tehran*)

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Nuisance of three Pence

Dear Islamic Brothers! These days, no one pays attention to this issue. Most people do not pay debt in spite of being in a position to do so. Traders, in particular, cause much delay in paying their debt; the creditors keep contacting the traders and visiting their shops, but debt is not paid. Some traders make excuses and some even threaten creditors like this: ‘I will not pay debt, recover it, if you can.’ Remember! A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnāh, Mujaddid of the Ummaḥ, Revivalist of the Sunnāh, Destroyer of Bid’aḥ, Scholar of Sharī’aḥ, Guide of Tariqaḥ, Fountain of Blessing, ‘Allāmaḥ Moulānā, Al-Ḥāj, Al-Ḥāfiz, Al-Qārī, Ash Shāh Imām Aḥmad Razā Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن states:

‘The debtor not paying three pence debt which he borrowed from someone in the world, will have to give 700 Ṣalāh offered with Jamā’t in exchange for three pence on the Day of Judgement.’ If he runs out of his good deeds, the creditor’s sins will be given to

him and he will be thrown into the Fire of Hell. This is justice, and Allāh عَزَّوَجَلَّ does not forgive the rights of others until the one whose right was violated forgives. The debtor must have mercy on himself and become free of the burden of debt. He should not consider his death far from him; he would not be able to bear the torment of fire.” (*Fatāwā-e-Razavīyyah*, V25, P69, *Razā Foundation Lahore*)

If it is the nuisance of the debt of three pence, what will be the condition of those who borrow millions and do not pay back! Moreover, only accepted congregational Ṣalāh will be given, and we do not even know whether our Ṣalāh have been accepted or rejected.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

صَلُّوا عَلٰى الْحَبِيبِ

The Ṣawāb of Charity Daily

Dear Islamic Brothers! Let me also draw your attention that if someone borrowed money from you and did not pay back within the agreed period of time, you should not get disappointed. You will get a daily Ṣawāb of donating that amount of money as charity. For example, on 7th March, you lent 1000 rupees to a person who promised to return it to you by 12th March but he returned the money to you on 28th March without taking grace from you, with a delay of 16 days; so, you will get the Ṣawāb of spending 16000 rupees as charity.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

صَلُّوا عَلٰى الْحَبِيبِ

The Parable of A'lā-Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ

Once, someone said to A'lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ, 'Your grace! I have given some debt to a person but he does not return.' A'lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ said, "In the present era, it is unlikely to recover debt from someone; people owe me 1,500 rupees! While giving them debt, I made up my mind that if they paid back, it would be all right, otherwise, I would not ask them to return. To date, none of them returned even a single penny. I do not forgive such debt. Its reason is that a Ḥadīṣ states: 'If a person lent money to someone and the agreed date of return passes, he gets a daily Ṣawāb of donating the amount of debt as charity.' (*Majma'uz Zawāid, Ḥadīṣ 6676, V4, P242, Dar-ul-Fikr Beirut*) This is why I gave the money as a debt instead of a gift! Otherwise, how would I be able to donate 1,500 rupees daily?" (*Malḡūz, Part 1, P40, Hāmid & Co. Lahore*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Why Delay in Repentance?

Dear Islamic Brothers! Having mentioned some necessary rulings about debt, let's return to our main topic that is 'cure for sins'. Therefore, Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللهِ الْكَثْرَةُ said to the person seeking a cure for sins that he should ask the angel of death, Sayyidunā 'Izrā'īl عَلَيْهِ السَّلَام for some grace to repent when he comes to take his soul. The man responded that the angel would not give him grace. So he was told; "When you know you will not be given grace to repent, why you are delaying repentance? Ask for forgiveness immediately!"

Dear Islamic Brothers! When our time is up, we will not be given the grace of even a moment!

Allāh ﷻ says in the Holy Qurān, Pārah 28, Surah Munāfiqūn, Verse 9 and 10:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ۝ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ۝

Translation from Kanz-ul-Imān

'O believers! Let not your wealth and your children divert you from the remembrance of Allāh ﷻ and whoever does so, they are really in loss. And spend some out of what We have given to you in Our path before death approaches any of you and then you say, O my Creator ﷻ! Why did you not grant me respite for a little time, so that I might have given alms and have been among the righteous.'

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

No Grace will be Given

Dear Islamic Brothers! On the verge of death, grace is being asked for spending in the way of Allāh ﷻ and being among

the pious. Remember! Regret after death will be of no use. In other words, regretting after death like if I were given some grace I would start offering Ṣalāḥ. I did not realise that death would come so suddenly. I did not know that I would meet a fatal accident that would take my life. I had the wishful-thinking that I was an expert driver but I was quite unaware that the brakes would fail or that a speedy truck would crush me. I never thought that I would get meningitis (severe fever) which would result in my death. If I were aware that I would pass away in my young age before getting married and before reaching old age, I would pay no attention to people's taunts. In addition to the Farā'id, I would grow my beard and hair according to Sunnah and wear a turban as well. I would fill my Madanī In'āmāt card daily and, despite having the busyness of the damned world, I would travel with Madanī Qāfilah for three days every month.

Who will Perform Ḥajj?

Alas! There was a veil of heedlessness on my eyes. Whenever someone advised me to keep a beard, I would make an excuse saying that if Allāh عَزَّوَجَلَّ blesses me with the privilege of Ḥajj, I will return from Makkah and Madīnah having grown beard. I was quite unaware that I was not predestined to perform Ḥajj and behold Madīnah and that I would die even before going for Ḥajj.

Dear Islamic Brothers! Remember! Only those whose souls uttered لَبَّيْكَ on the call of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام would surely get the privilege of performing Ḥajj for as many

times as they uttered **لَبَّيْكَ** whereas those whose souls did not utter **لَبَّيْكَ** would never be able to perform Ḥajj. Therefore, it is stated in Durr-e-Manṣūr that when Sayyidunā Ibrāhīm **عَلَيْهِ السَّلَام** built the Holy Ka'bah, Allāh **عَزَّوَجَلَّ** ordered: "O Ibrāhīm! Climb up the mountain and call the people for Ḥajj." Sayyidunā Ibrāhīm **عَلَيْهِ السَّلَام** humbly said, "Yā Allāh **عَزَّوَجَلَّ**! How will my voice reach them?" Allāh **عَزَّوَجَلَّ** said: "You are to call; making your voice reach is in Our omnipotence." When Sayyidunā Ibrāhīm **عَلَيْهِ السَّلَام** called people for Ḥajj, whoever was predestined to perform Ḥajj, his soul uttered **لَبَّيْكَ**. (*Durr-e-Manṣūr*, V2, P32, *Dar-ul-Fikr Beirut*)

Dear Islamic Brothers! Nobody knows whether or not he is predestined to perform Ḥajj. Even if someone is blessed with performing Ḥajj and keeping a beard afterwards, the sin of getting beard shaved for as long as he committed this sin waiting for Ḥajj will still be written in his book of deeds. So, why the Ḥarām act of getting beard shaved is committed for so long! Dear Islamic Brothers! Please accept my advice; do not wait for Ḥajj. Obey the commandment of Allāh **عَزَّوَجَلَّ** and His Beloved Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

The Beloved of Allāh **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: "Trim your moustaches short and let your beards grow. Do not adopt the countenance of the Jews." (Sharḥ Ma'ānī – al-Aṣṣār, Ḥadīṣ 6424, V2, P28, *Dār-ul-Kutub-ul-Ilmiyyah Beirut*) Therefore, make a firm intention of keeping a fistful beard right now.

Remember! Shaving and shortening beard less than a fistful are both Ḥarām acts. Therefore, grow fistful beard from beneath the chin.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

I will Start Offering Ṣalāh from Jumu'ah (Friday)

Dear Islamic Brothers! Sometimes, if someone is requested to start offering Ṣalāh, he replies he will commence offering Ṣalāh from Friday. Sometimes, he says that Ramaḍān is approaching so he will start offering Ṣalāh from the very first fast. Remember! It is one of the fatal attacks of Satan who makes people have long hopes. Really, entrapped by this satanic trick, many people forget at all that they may die even before Ramaḍān or Friday. Let me relate you a true incident.

Death before Friday

Some Islamic brothers from New Karachi informed me on Wednesday that two sudden deaths occurred in their community. An Islamic sister's clothes caught fire, which resulted in her demise and a food vendor died of heart failure. I (the author) offered their funeral Ṣalāh. An Islamic brother told me that some Islamic brothers of Da'wat-e-Islami tried to persuade the food vendor making individual effort to offer Ṣalāh, and he had promised to start offering Ṣalāh from Friday, but alas! His own (funeral) Ṣalāh was offered just two days before Friday. May Allāh عَزَّوَجَلَّ forgive me, the deceased, and the whole Ummaḥ of the Beloved

Prophet ﷺ (آمين) The abandoners of Ṣalāḥ should make a firm intention to start offering Ṣalāḥ right now without waiting for Friday.

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Why Delay in Something Virtuous

If there is a personal interest in something, people say, ‘Why delay in a good deed!’ but if a good deed is burdensome for Nafs (Psyche) , it is delayed till Friday, Ramaḍān or Ḥajj; and this delay is actually a pretext for getting rid of the matter.

Many such people promising to start offering Ṣalāḥ from Friday do not keep this promise despite the passing of many Fridays. Similarly, many those promising to grow their beard during Ḥajj remain deprived of beard despite performing Ḥajj. Those who have fear of Allāḥ عزَّوَجَلَّ and love of Muṣṭafā ﷺ in their heart do not even think about such pretexts, they are blessed with immediate repentance and performance of good deeds.

Job without Delay

Dear Islamic brothers! Try to understand my advice with the help of the following example. If someone offers a job to a jobless person from the commencement of the next year, suggesting him to rest for a month at his home, the job-seeker would perhaps request the employer to hire him on the same day without any delay so that he could earn some money for the expenses of that day.

Lame Excuses

Dear Islamic brothers! If someone is in the need of a job, he would never like to endure any delay in getting a job but if a person is requested to start offering Ṣalāh or grow his beard he ignores this sincere request delaying it till Friday, Ramaḍān or Ḥajj. Some people say that they would grow beard after beholding Madinah or fulfilling the responsibility of their sons' marriage or paying their debt.

Journey in the Path of Allāh عَزَّوَجَلَّ

Satan, cunning and clever, attacks man in so many different ways. If a person who wastes his time by gossiping with his friends in hotels, watching films and dramas till late night is requested to travel with the Sunnah-inspiring Madanī Qāfilaḥ of Da'wat-e-Islami, he excuses saying that he is living from hand to mouth, he has to work hard daily to earn livelihood for his family, and there is no one to provide for his family in his absence. No doubt, the one who has a genuine problem will not be objected to but most people remain deprived of travelling with Madanī Qāfilaḥ because of satanic misgiving. As Satan knows that if somebody succeeds in travelling with Madanī Qāfilaḥ he will not only start offering Ṣalāh, adopt Sunnah, learn different supplications and act upon Madanī In'āmāt but also persuade others to perform these good deeds making individual efforts, therefore, Satan creates every possible hurdle in the way of travelling with Madanī Qāfilaḥ. Satan leaves no stone unturned to keep people busy with worldly matters till their death so that they could neither make

efforts for the betterment of their Hereafter nor find out cure for sins.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Travelling for Wealth

Dear Islamic brothers! How crucial time has come! People are not ready to travel with Madanī Qāfilāh just for a few days with Prophet's devotees to learn Sunnah but they are wholeheartedly ready to travel to even far-flung countries for earning worldly wealth. They do not care about staying away from their family for many years. They keep visiting travel agents in order to obtain Visa for non-Muslims countries such as England, America, Japan etc.

Sometimes, agents defraud them of thousands of pounds and they are left abandoned, without assistance. Even if they do manage to land in a foreign country, they have to face many worldly problems.

Life-Taking Visa

To begin with, temporary visas are issued and sometimes, visas are fake. On reaching a foreign country by a fake visa, one has to live like thieves hiding here and there. If caught, they are sent to prison. In a foreign country, they have no one to confide in and share their problems. Many such people miserably die of grief and starvation. On the other hand, their family is anxious to know about the whereabouts and safety of their beloved who

had not contacted them for many years. The pitiable family is looking forward to the arrival of huge wealth from Japan but they are unaware that their last hope, having reached Japan happily, had passed away behind the bars in a miserable way. Even his corpse had decayed and his grave had also been wiped out. Alas! How miserable, pitiable and helpless this person is! There is no one to make even Īṣāl-e-Šawāb to him because his family is unaware of his death.

Īṣāl-e-Šawāb may be Made to the living as well

Remember! Īṣāl-e-Šawāb may be made to the living Muslims as well. Therefore, those whose any relative has gone missing should make Īṣāl-e-Šawāb to him so that he gets some relief, if he has died. No doubt, arranging for Quranic recitation on the 3rd, 10th day of death are also a means of Īṣāl-e-Šawāb, but if it is done for a missing person, people will be surprised. Therefore, make Īṣāl-e-Šawāb by reciting Quran, Durūd Sharīf etc. without holding death-anniversary etc. Further, without making the announcement of Īṣāl-e-Šawāb, distribute religious books or get a Masjid built. With the intention of Īṣāl-e-Šawāb travel with the Madanī Qāfilāh and pay expenses of Madanī Qāfilāh for the poor through responsible Islamic brother. Many such good deeds may be performed with the intention of making Īṣāl-e-Šawāb.

Terrible State of the Corpse

Even if someone succeeded in earning wealth for a few years, eventually, death would come. It is often seen that when someone dies in a foreign land, his body is cut open and his organs such as

heart, kidneys, liver and intestines are removed. Chemicals are added and the corpse is sent to the homeland by an aeroplane. The family of the deceased wails and weeps. The burial takes place and soon everyone forgets about the deceased and they are once again occupied in the attractions of the world. It is necessary to forget because the affairs of the world have to continue.

‘Allāmah Jalāl-ud-Dīn Suyūṭī ash-Shāfi‘ī رَحْمَةُ اللَّهِ عَلَيْهِ states that Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrated: ‘An angel of Allāh عَزَّوَجَلَّ is deputed at the graves. When people bury their dead and leave, the angel throws a handful of dust and says, ‘Go towards your world and forget your dead’.” (*Sharḥ-us-Ṣudūr*, P103, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

Īmān Taking Visa

These days some countries do not issue visas readily to the Muslims. Therefore, the nominal “Muslim” visa agents advise Muslim applicants (Allāh عَزَّوَجَلَّ forbid) to declare themselves as Qādiyānī or Christians on their application forms. Some people follow this advice. Remember! The agent who gives such advice becomes a Kāfir (blasphemer) as soon as he gives this advice, even if his advice is not followed. If the seeker of visa for job declares himself a Christian or any other non-Muslim, he also becomes a Kāfir and Murtad (apostate). If a married person did so, his Nikāḥ (marriage) would terminate. If he was a Murīd (disciple), his Bai‘at (spiritual connection) to his Sheikh would also break. All his good deeds such as Ṣalāḥ, fasting

donations, ‘Umrah and Hajj would be ruined. Some people make such excuses as I have been unemployed for ages, I have the responsibility of getting my sisters married, I was impelled and it was not my intention to become a Kāfir, I only declared myself to be a Kāfir for the purpose of obtaining a visa, I am a true Muslim, one does not become a Kāfir by such false declarations etc. Remember! Even if someone jokingly says or writes that he is a Kāfir, he becomes Kāfir. If someone says that he will become a Kāfir after a hundred years, he becomes Kāfir immediately. However, if someone threatens to kill him, cut anybody-part or beat severely and the one being threatened is sure that the threatener would do what he is threatening, so, in such a grave compulsion, if a person says or writes that he is a Kāfir or bows before an idol at the command of the threatener, he will not become a Kāfir provided his heart is contented with Islam. But such compulsion is not found in the case of a visa for job purposes. Allāh عَزَّوَجَلَّ forbid, if someone has done this mistake, he must repent immediately and renew his faith by repenting of Kufr and reciting the Kalimah. If he was married and wants to keep the same wife, he must perform Nikāh again. If he wants to become a Murīd (disciple), he must do bai’at again with his previous Sheikh or with a Sheikh who fulfils the Shari’ah criteria.

Remember! Allāh عَزَّوَجَلَّ forbid, if someone dies in the state of Kufr, he will be punished forever in the fire of Hell.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Method of Repentance & Renewal of Īmān

Let me now tell you how to renew faith. Remember! It is essential to repent with the willingness of heart—just verbal repentance will not be enough. For example, if a person becomes disbeliever as a result of blurting words of Kufr and someone makes him repent in such a way that the repenter does not even realise what he repented of; it is not the way of repentance and the person is still Kāfir. What he has to do is to admit that what he blurted was a Kufr and feel resentment against it in his heart. It is better that he mentions the words of Kufr while repenting. For example, someone who declared himself a Christian on the visa form should say:

“Ya Allāh **عَزَّوَجَلَّ**! I had declared myself as a Christian on the visa form. I am against it and repent of this Kufr. **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** (There is none worthy of worship except Allāh **عَزَّوَجَلَّ** Muḥammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the Rasūl of Allāh **عَزَّوَجَلَّ**).”

In this way, both repentance from a specific Kufr and renewal of Īmān will be valid.

Allāh **عَزَّوَجَلَّ** forbid, if someone blurted different words of Kufr on different occasions and does not now remember which words of Kufr he blurted, he should say: “Ya Allāh **عَزَّوَجَلَّ**! Whatever Kufr (blasphemy) I have committed to date I am against it and repent of it.” Then he has to recite Kalimah-e-Ṭayyibah. If he knows the translation of the Kalimah, there is no need to utter the translation verbally. If a person does not know whether or not he has ever blurted Kufr and wants to repent as caution, he

should say: “Ya Allāh **عَزَّوَجَلَّ**! If I have ever committed any Kufr, I repent of it.” Then he should recite the Kalimah.

Madanī Advice: Performing two rak’at of Ṣalāh-tul-Taubāh every night before going to sleep, one should repent in the foregoing way as a precaution and renew his Īmān. If the witnesses are easily available, husband & wife should at times repent and renew Nikāḥ within the house. Any sane and adult Muslim man and woman including father, mother, brother, sister and offspring may become the witnesses of Nikāḥ.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Method of Renewing Nikāḥ

The renewal of Nikāḥ means doing Nikāḥ with a new dowry. It is not necessary to gather people for this purpose. Nikāḥ is the name of offer and acceptance in presence of two male witnesses or one male and two female witnesses. The sermon of Nikāḥ is not a condition; it is Mustahab. If someone has not memorized the sermon, he may recite **بِسْمِ اللهِ، اَعُوْذُ بِاللهِ** and Sūrah Fātiḥah. The minimum dowry is 30.618 grams of silver or its equivalent currency in cash; this is Wājib. For example, you intend to give dowry of £550 (but get it confirmed that the amount of the stated weight of silver is not more than £550), say to the woman in presence of the witnesses: “I have done Nikāḥ with you in exchange for the dowry of £550.” The woman should say, “I have accepted.” After the Nikāḥ, the woman can forgive

the dowry if she wants but the man should not ask the woman to forgive the dowry unnecessarily.

Madanī Pearl: The cases in which Nikāḥ becomes null and void; for example, someone blurted Kufr and became a Kāfir, dowry is Wājib for the renewal of Nikāḥ in such cases. However, dowry is not necessary for the renewal of Nikāḥ done as a caution. (*Mulakhkhaṣ-az -Rad-dul-Muḥtār, V5, P338-339*)

Warning: The one who becomes an apostate and marries without renewing his Īmān, his Nikāḥ is not valid.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

How to Become Pious

Dear Islamic Brothers! In order to develop the enthusiasm of attaining cure for sins and protecting your Īmān, make it your habit to travel with the Madanī Qāfilaḥs of Da'wat-e-Islāmī in the company of Prophet's devotees. All Islamic brothers should make the intention of travelling with Madanī Qāfilaḥ for continuous twelve months in their lifetime, 30 days every year and 3 days every month. If you wish to become a well-mannered Muslim with good character, try to lead your life acting upon 72 Madanī In'āmāt. Fill the card everyday and give it to the Żimmaḥdār of Da'wat-e-Islāmī within the first 10 days of the Islamic month. There are 63 Madanī In'āmāt for Islamic sisters; they should also submit their cards every month. To make it easy to act upon the Madanī In'āmāt, Maktaba-tul-Madīnah has published a book

entitled ‘Madanī Guldestah’. Please buy this book and go through it; acting upon Madanī In’āmāt will become easy by virtue of this book إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

لَقَدْ رَفَعْنَا لَكَ ذِكْرَكَ ۚ وَالْأَوَّلُ وَالْآخِرُ ۚ فَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۚ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۚ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۚ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madinah [Karachi], the Ijtimā' is held at Faizān-e-Madinah, Mahallah Saudagrān, Old Sabzi Mandi). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**



Maktaba-tul-Madina

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